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114 sickness amongst camels, sheep and so forth, and answer questions
123 on a hundred subjects. Were strangers to drop in, the women and children would discreetly disappear, but the real valuable and pleasant evenings were those when we were *en famille*, so to speak, and outsiders were neither present nor expected.

115 The following made up our family at Abu Sa'ud's camp, as it was
592 called, in the *barr* (desert):

Salim al Muzaiyin—the head of our Badawin family (Mutairi).
Maziad—a Dhafir tribesman (assistant to Salim), and a fine example of a desert fighting man.
Dhuwaihi—'Azmi* (Muta'awah), a blind old man and leader of the family prayers.
Hamud—a lad of sixteen, Salim's nephew.
Faláh—'Azmi camel herdsman and brother of Dhuwaihi.
Nasir—'Azmi shepherd.
Swailim—'Azmi camel-herd.
Amsha—wife of Salim, our hostess (a Shammariyah).
Maneira—Salim's sister.
Hussa—Salim's daughter (fifteen years old).
Wadha—Dhuwaihi's daughter (fourteen years old).
Dghaima—Maziad's daughter (mother was dead).
Adhaiya—Dhuwaihi's daughter.
Marzúk—negro slave boy (died 1933).
Mabrúk—negro slave boy (aged three in 1934).
Hawaiya—Dhuwaihi's wife (seldom seen).
Dhuwaihi's three infants, Faláh, Kharmit and Bibi.

Of the above the following deserve more detailed mention:

Salim al Muṭaiyin.—A fine, thick-set, good type of Badawin—of the Muzaina family, a semi-nomad Mutairi. Head of the clan is his brother Ibrahim al Muzaiyin, at one time intimate companion, friend and standard-bearer of the great Shaikh Mubárak of Kuwait and hero of a dozen tribal battles and a hundred raids. Ibrahim left the service of the present shaikh three years ago, as times were bad in Kuwait, and removed to Riyadh, where he now enjoys a comfortable stipend from Bin Sa'ud. Salim, who is now the head of the house in Kuwait, is widely respected for his honesty, stability and knowledge of country from Kuwait to Riyadh and Hufuf. He visits Bin Sa'ud's capital regularly twice a year, to see his elder brother, and generally is *persona grata* with the King as with Ibn

* Singular of 'Awazim.

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A Badawin Wife

Subah. A most useful man to have, and a good man in a tight place. He is a relative of Ibrahim ibn Juma'a, Bin Sa'ud's major domo in charge of the entertainment of Badawin guests in Riyadh. Being a Mutairi tribesman, Salim is a particularly useful man to have for work in the desert, where Mutair tribesmen commonly roam.

Maziad.—A Dhafir Badawin of Juwasim origin. Very useful, hardy and honest; a widower till 1934, when he married a Mutairi woman. He bought her for two she-camels and 100 rials, and is still paying off his debt. He is exceptionally valuable when Dhafir tribesmen are met with, as he insures the camp against raids and robbery by his fellow-tribesmen.

Dhuwaihi, the blind Muta'awah or priest, has much influence with his tribe and, like Maziad, insures that the 'Awazim tribe is friendly disposed. He leads the prayers, and marries those desiring matrimony. A rather dear old man.

Swailim.—A fine upstanding 'Azmi warrior, full of camel lore, and as hard as nails, assists Maziad with the camels: a remarkable youth where tracking, finding of lost camels, birds' nests and *fagah* (truffles) for the camp are concerned.

Amongst the women, pride of place must go to Amsha (or Atsha, to give her her Shammari name), the gentle-eyed, sweet-natured and contralto-voiced Shammari wife of Salim. Always tidy, clean and attractive, and a mine of information in matters of desert folklore, names of herbs, flowers and the manners and customs of her people, the Tumán section of the Sinjára Shammar. She was brought up in Hail or its vicinity, and came to Kuwait as a girl of fifteen in 1921 (*sanat al Jahrah*). She is a splendid cook and a real companion to her husband. She has had seven children, all of whom died in infancy except Hussa, her daughter. The latter is now fifteen years old and of marriageable age. A strong, thick-set and particularly attractive Badawin lass, Hussa does most of the tent work for her mother, weaves tent strips and *qátas* (dividing curtains for the tent) in her spare time, and daily goes out to cut firewood with her inseparable friend and companion, little Wadha, the particularly pretty daughter of old Dhuwaihi. Neither girl ever seems to tire, though occupied all day with some job or other. The whole charm of the family and my camp would disappear were Amsha, Hussa and Wadha to come to any harm.

At 'Id and in the strictest privacy of the closed tent, little Wadha

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and Hussa, decked out in their best frocks, have many times given my wife and myself rare pleasure, by loosing their hair and dancing before us with graceful movement of head, hair and body.

One can only think of Maneira, as the maker of the *leben*, with the early morning (3 a.m.) *rug-rug-rug* sound of her goatskin, hanging on the tripod, as she swung it backward and forward to the tune of her *leben*-making songs. She was also the camp's expert fortune-teller. A description of her methods and skill will be given elsewhere (see Chapter XLI).